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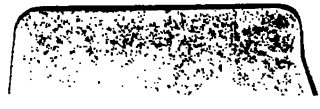
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A Faithful Man Described and Rewarded.

A

SERMON

PREACHED AT MALDEN, JUNE 24, 1705,

OCCASIONED BY THE DEATH OF THAT FAITHFUL AND AGED

SERVANT OF GOD,

MR. MICHAEL WIGGLESWORTH.

By INCREASE MATHER, D. D.
PASTOR OF THE NORTH CHURCH IN BOSTON.

BOSTON:
REPUBLISHED BY JOHN PUTNAM,
31 CORNHILL.
1849.

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HARVARD COLLEGE
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INTRODUCTION.

This Funeral Sermon now goes to a new edition, after the lapse of nearly a century and a half. "The righteous shall be had in everlasting remembrance." This edition is printed at the instance, and chiefly at the expense, of an aged matron of Malden. She wishes to have it circulated among the inhabitants of that ancient, and more than ever flourishing town, in hopes of their sharing in the blessings she has received from its perusal.

But little is known of Michael Wigglesworth, the second pastor of Malden, beyond what is told in the following Discourse and Appendix. It is not ascertained where he was born. He graduated at Harvard College in 1651; and was soon appointed a fellow and tutor in that then youthful seat of science. He was twenty-four years of age when he was ordained the pastor of Malden, about the year 1655, six years after the incorporation of the town. He was successor to Marmaduke Mathews, that much afflicted and persecuted man of God. When Mr. Wigglesworth had exercised his ministry some ten years, he was laid aside from his duties by a pulmonary complaint, under which he labored for twenty years. During this period, he sailed for the West Indies in search of health. After half of this period had elapsed, he published his famous poem, "The Day of Doom," in hopes that his usefulness might be transferred from his

voice to his pen. In the Preface to that book, which has been printed seven times, he intimates, that many supposed, from his habitual cheerfulness, that his disorders were wholly imaginary. He also published a poem, on the benefit of afflictions, entitled, "Meat out of the Eater," which has had five editions.

His long illness made him so conversant with the taking of medicine, that he took to administering it. At last, when his Church, which had been supplied by several able ministers, was reduced to a state of extreme distress, his health was wonderfully restored, so that for twenty years he was enabled to sustain the labors of his pastoral office. He died, June 20th, 1705, at the age of seventy-four, deeply lamented by his affectionate flock. In their old "sleeping place" he was laid to rest; "and his sepulchre is with us unto this day." An antiquated tombstone marks his lowly bed, and the inscription closes with the quaint couplet :

> "Here lies interred in silent grave below,
> Maulden's Phisitian for Soul and Body Two."

His son was the first Hollis Professor of Divinity at Harvard College, in which office he was succeeded by *his* son.

The Funeral Sermon before us, by Dr. Increase Mather, the venerable pastor of the Second Church in Boston, may claim a high place among the numerous discourses of the kind. The fragments collected in the Appendix force us to lament, that the sources from which they were taken, now irrecoverably lost, were not more freely drawn upon. May this example of pure piety and spirituality long serve as a monument, to be known and read by thousands to their eternal good !

A. W. M.

Malden, Oct. 13, 1849.

TO

The Church and Congregation at Malden,

IN NEW ENGLAND.

THERE is often found a truth in that which has been by many observed, viz. That the names of those who lived much in Heaven whilst they were on earth, live on earth whilst they are in Heaven. We see an instance of it in your faithful teacher, Mr. WIGGLESWORTH, who now "is not, for God has taken him." As it was said of righteous Abel, being dead he yet speaketh; so does your pastor speak to you, as by his Divine Poems, which are, (I suppose) in many of your houses, so by the sermons which he preached to you, which will doubtless live in some of your hearts as long as you yourselves shall live; and by that holy example which he set before you. For, as the apostle said to his Thessalonians, "You are witnesses how holily, and justly, and unblamably he behaved among you;" and in the Memorials of his Piety, here put into your hands, his example will still be living among you.

The providence of God was in several things remarkable towards him; for example, in his being favored with a learned education, after his father had designed otherwise concerning him, (as it also was with Mr. Wigglesworth's tutor, our famous Mitchel, who proved a great blessing to all the churches in New England;) and in his being restored to such a measure of health, as to be able to preach for many

years twice every Lord's day, after he had been for a long time in a languishing condition. And although in some of the Reformed churches they do not permit a minister of the Gospel to practise as a physician, lest he should thereby be too much diverted from his sacred employments, one of these callings being ordinarily as much as one man can duly attend; nevertheless the Lord enabled him to manage both with good success; so that, in being bereaved of him, you have lost an able physician both for soul and body. Nor are the people in Malden the only persons who have sustained a loss by his death.

He was, moreover, in his young years, a blessing as a tutor in the College. It was an honor to Corderius, that the great Calvin had been his scholar, and to Mr. Parkhurst, that the learned Jewel had been under his instruction and tuition, who afterwards took great delight to behold the sparkling of that diamond, which himself had first pointed, as one expresses it. Thus some who were once the pupils * of this worthy man, have proved eminent in these churches. It will not at all add greatness or respect to his name for me to say, that I was his scholar at my first admission into the College, above three and fifty years since; but I have on that account reason to honor his memory.

The town of Malden in England (from which yours receives its name), was famous for the great men who sometimes dwelt in it; it having been the place where some of the British kings had their residence. The Lord grant that your Malden may be famous for the good men that shall be in it. And it will be so, if the Lord help you to follow the doctrine and example of your late pastor, as he followed Christ. It is the duty of Churches not to forget, but to "remember those that have spoken to them the Word of God,

* My brother Eleazer Mather, Mr. John Eliot, Mr. Shubael Dummer, and Mr. Samuel Torrey, &c.

whose faith they are to follow, considering the end of their conversation." This will be the way for you to obtain from the Lord Jesus Christ, (whose gift it is,) another pastor after his own heart, who shall feed you with knowledge and understanding. To his grace and guidance I commend you, and rest,

Yours in the Lord,

INCREASE MATHER.

BOSTON, JULY 11th, 1705.

A

SERMON

PREACHED AT MALDEN, ON JUNE 24, 1705,

OCCASIONED BY THE DEPARTURE OF THAT FAITHFUL AND AGED SERVANT OF GOD,

MR. MICHAEL WIGGLESWORTH.

REV. II. 10.

BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE.

It is the voice of our glorious Commander uttered from Heaven unto us. Every follower of the Lord Jesus Christ upon earth is concerned in the voice. It is extensive like the voice of the last trumpet, and it is pity but it should be as powerful.

A church at Smyrna was one of the seven to which our enthroned Lord most graciously directed seven epistles. They that look for a prophetical interpretation of the seven epistles, as answering to seven periods in the line of time from our Lord's ascent unto his Advent, may help themselves through their hard

task as well as they can. The historical interpretation suffices the more judicious interpreters. Our Lord, going to bid his beloved John write the things which were to be hereafter, bids him first of all to write the things that then were. Our Lord would, (and how agreeable the method!) first instruct, and reprove, and reform his people, and then communicate unto them his divine and secret purposes. The apostle, that had been a preacher to the churches in the Lydian Asia, now does the part of a writer to them.

One of them was at Smyrna. Ecclesiastical story tells us, that a horrid storm of persecution befel the church at Smyrna, soon after our Lord had sent unto them the premonitions of it; a storm, which was not assuaged until the martyrdom of that brave old man, their pastor Polycarp. A letter of that church, yet in our hands, does relate how cruelly the martyrs of Smyrna were tormented, and after all their torments they were thrown unto wild beasts to be devoured. And we find that these cruelties were pushed on by the envies and slanders of the Jews, as well as by the savage fierceness of the Gentiles.

Our Lord foretold unto the Christian Smyrnians the coming of these trials upon them. That he might fortify them for their trials, behold, an encouragement! the most glorious, the most marvellous, the most engaging encouragement that ever was offered unto the children of men. Generals do encourage their soldiers with the best they can do for them; riches, if they live; honors, whether they live or die. But we belong to the armies of Him whose name is King of kings, and Lord of lords. No king or lord could ever encourage with such assurances as ours

gives to us. We are animated now, to overcome all discouragements in the conflicts of Christianity. A CROWN OF LIFE! Methinks it should be enough to overcome us, and make us overcome all our difficulties.

We have before us a doctrine to encourage us; a doctrine, which may not only encourage us, but even astonish us.

OUR LORD JESUS CHRIST WILL, WITH A GLORIOUS CROWN OF LIFE, MOST GLORIOUSLY REWARD THEM WHO FAITHFULLY ADHERE UNTO HIM AND HIS INTERESTS, AS LONG AS THEY LIVE.

There are two very noble subjects now to be discoursed on; subjects that call for our most serious meditations, our most rapturous contemplations,—the one is, what our Lord Jesus Christ REQUIRES of us; the other is, what our Lord Jesus Christ RESERVES for us.

I. That which our Lord Jesus Christ has required of us; It is, THAT WE BE FAITHFUL UNTO HIM, AND UNTO HIS INTERESTS, AND THIS AS LONG AS WE LIVE IN THIS WORLD.

Now, first. *Faith* in the Lord Jesus Christ is presupposed in them that walk in the name of the Lord Jesus Christ. It is to be presupposed, that we believe in the Lord Jesus Christ, and rely on him for wisdom, and righteousness, and holiness, and redemption. Our Lord Jesus Christ commands this, John xx. 27, "Be not faithless, but believing." It is for this cause that the people of God are so often styled *the Faithful*, in the Scriptures of God. The spirit of God has wrought in them the faith to receive the Lord Jesus Christ,

and his great salvation, as tendered in the Gospel. But then there is a *faithfulness* to the Lord Jesus Christ, which must attend and assert our faith in him. This faithfulness is not so much faith as obedience. It is not our trust in him, it is our trustiness to him. It is what the Word of God calls "good fidelity." Allegiance to the Lord Jesus Christ, and perseverance in our allegiance, is called for in this call, Be thou faithful unto death.

First. He that would be a *happy* Christian, must be a *faithful* Christian.

But then; Who is the faithful Christian? We will describe him. God grant, we may answer the description; God grant, the description and the character may be our own. It very much belonged unto one, that lately shone among us.

A faithful Christian is one, who has the heart of a Christian, as well as the name of a Christian. He is not merely "dealbatus nomine Christiani," as Austin expresses it, superficially whitened with the name of a Christian. Of such an one, (and the father of the faithful,) we read, Neh. ix. 8, "Thou foundest his heart faithful before thee." Faithfulness is opposed unto falsehood. Every Christian does profess himself to be a lover of the Lord Jesus Christ; and a servant of the Lord Jesus Christ. A faithful Christian is one that is not false in his profession. He loves the Lord Jesus Christ, and it is in sincerity. He serves the Lord Jesus Christ, and it is with a perfect heart and a willing mind. They that are faithful to the Lord Jesus Christ can say, as Gen. xlii. 11, "Thy servants are true men." A faithful Christian is one who is truly what he seems to be.

And hence, it must be a stroke in the portraiture of a faithful Christian, that he does practise what he does profess. He will not say one thing, and do another, in the matters of religion. He is none of those whom our Lord sets that black mark upon, They say, and they do not. We read, 1 Sam. ii. 35, "I will raise me up a faithful priest, and he shall do according to that which is in mine heart, and in my mind." The faithful Christian is one to whom our Lord may say, "Well done, good and faithful servant." And he is one to whom all may say, Thou doest faithfully whatever thou doest. The difference between a talker and a doer; the difference between talking well and well-doing: this is the difference between the formal Christian and the faithful Christian.

We will carry on the lovely representation. A faithful Christian is a Christian *mindful of the obligations*, which are laid upon him, to glorify the Lord Jesus Christ. There is no Christian, but what is under many bonds and vows to glorify the Lord. The faithful Christian is one who does not forget the vows of God that are upon him. The study and the language of the faithful Christian is that, Psal. cxvi. 14, "I will pay my vows unto the Lord." A Christian has entered into covenant with God. A faithful Christian is a covenant-keeping one; he is one who may say, "Lord, I have not forgotten thee, nor have I dealt falsely in thy covenant." Having been washed in the baptism of the Lord, the faithful Christian resolves, "Let me now never defile myself with sin, from which I have been purified; let me now always cleave to that God, the Father, the Son, and the Spirit, unto whom I have been dedicated; let me now

carry on the wars of the Lord under the banners to which I have been listed." Having been sitting at the table of the Lord, the faithful Christian resolves, "I am now under an oath to observe the law of my Lord Jesus Christ; I have taken the sacrament upon it, that the commandment of my Lord Jesus Christ shall always give awe and law unto me; I have sworn the death of my sin, that my soul may live. O my soul, how canst thou do so great a wickedness as to sin against God?"

Moreover; a faithful Christian is a Christian careful to make *a due improvement of the talents*, which the Lord Jesus Christ has committed unto him.

A faithful servant is one who sticks to the business which his master has given him to do. Even such is the faithful Christian. And the Lord Jesus Christ is he, of whom the faithful Christian says, He is my Master; to him I still remember myself accountable. There is no Christian, but what is betrusted with talents, by and for the Lord. Our opportunities, to render or procure acknowledgments unto our Lord Jesus Christ, — these are our talents. A faithful Christian is very solicitous, that he may know and use his precious opportunities, and that the Lord may have service from him in them all. Hence, of him that made a good use of his talents, we read, Matth. xxv. 21, "He is a faithful servant." The soul of a faithful Christian is mightily concerned upon it. He often thinks, "What good may I do? What are my capacities to do good! How shall I do the good whereof God hath made me capable? Which way shall I be serviceable?" Do but inform him how he may be serviceable, you need say no more. He will

thank you for the information. He will thankfully and cheerfully set himself to do all the good that ever he can.

It follows, a faithful Christian is a Christian that *labors to acquit himself well, in the several relations* wherein the Lord Jesus Christ has placed him. The place wherein God sets a man, is greatly to be considered, by one that would be found a faithful man. Are we in public relations? We read of a preacher, Jer. xxiii. 28, "Let him speak my word faithfully." We read of a ruler, Neh. vii. 3, "He was a faithful man, and feared God above many." Are we in private relations? We read of children, Titus i. 6, They must be "faithful children." We read of servants, Titus ii. 10, They must "show all good faithfulness." Accordingly, a faithful Christian, however he may stand related, he considers with himself, What may my Lord Jesus Christ expect of me in this relation? And he endeavors to conform himself unto the expectations of the Lord.

Finally. A faithful Christian is a Christian that will *own the truths, and ways, and cause of the Lord Jesus Christ*, whatever may be the trouble or hazard of doing so. What is a faithful Christian but a faithful witness for the Lord Jesus Christ? The truths of the Lord Jesus Christ; a faithful Christian will never deny any of them. The ways of the Lord Jesus Christ; a faithful Christian will never desert any of them. Our Lord Jesus Christ has a church and people in the world; a faithful Christian will stick to that people, and never betray them, never forsake them. Whatever interest of the Lord Jesus Christ calls for the testimony of a Christian, a faithful Chris-

tian will openly, zealously, courageously appear, to bear his testimony. We read, Hos. xi. 12, "Judah was faithful with the saints." What is the meaning of that? There were faithful ministers of God, who could not conform to the superstitions established by Jeroboam. These, with other saints of their conscientious principle, were kindly entertained by Judah. Judah stood by those non-conformists of Israel. This was to be faithful with the saints.

Thus are we to be faithful. But, how long must we be so?

Secondly. *A faithful Christian must maintain his faithfulness as long as he lives*, he must never suffer his faithfulness to fail.

Faithfulness unto death implies, that we must be faithful unto the Lord Jesus Christ until *the very end of our lives.* As the faithful man said, Psl. cxix. 112, "I have inclined my heart to perform thy statutes always, even unto the end." Thus, we must be faithful unto the Lord, and the statutes of the Lord, always, even unto the end. A Christian is the perpetual servant of the Lord Jesus Christ; he has his ear bored for him; he must be faithful unto his Lord until he dies. It was proposed, Psl. cxlvi. 2, "While I live will I praise the Lord; I will sing praises unto my God while I have my being." Even so, while we live we must be faithful unto the Lord, and serve him faithfully while we have any being. How resolute was he? Job xxvii. 3, 4, "All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit." Thus, while our breath is in us, and the spirit which God gives us is in our nostrils, there

must be with us nothing but faithfulness; we must never deal deceitfully with the Lord. Our song must be, that "We will serve our Lord in holiness, and righteousness, and faithfulness before him, all the days of our life." I do not know but that the famous Polycarp, (the angel of the church in Smyrna,) might have in his mind this very word, "Be thou faithful unto death," when he so answered those that pressed him to renounce Jesus Christ: "I have served my Jesus, till I am now fourscore and six years old; and I have always found him a good Master. I will not now renounce him: He shall be my Master as long as I live!"

Yea; faithfulness unto death implies, that we must be faithful unto our Lord Jesus Christ, although it be with *the very loss of our lives.* Our faithfulness to the Lord Jesus Christ may cost us very dear; it may cost us all the comforts of our lives; it may cost us our very lives. But we must venture the loss of all, and lose our very lives rather than lose our faithfulness. Thus those faithful ones, Rev. xii. 11, "They loved not their lives unto the death;" they were willing to part with their lives, before the term to which they might have lived by the course of nature. The work we have to do for our Lord Jesus Christ must be dearer to us than our very lives. If our Lord Jesus Christ call us to part with our very lives upon his account, we must be ready to do it. As that faithful man expressed himself, Acts xx. 24, "I count not my life dear unto myself, so that I may finish my course with joy," — thus we should say: I shall not count my life dear unto myself, if I may but faithfully discharge and finish the work whereto my Lord

Jesus Christ has called me. Death itself, in all the terrors of it, must never terrify us from our faithfulness to our Lord Jesus Christ. The faithful said of old, Psl. xliv. 18, 19, "Our heart is not turned back, neither have our steps declined from the way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death." So should we be able to say: Though all the dragons in the valley of the shadow of death may seek to sting me to death, yet I will never decline taking any step that my Lord Jesus Christ shall call me to.

Now this faithfulness and constancy unto death is demanded by our Lord Jesus Christ. It is demanded "that we be steadfast and immovable, always abounding in the work of the Lord." It is demanded, "that by patient continuance in well-doing, we seek for eternal life." Chrysostom observes on Luke xxii. 28, The Lord promises the kingdom, not unto those that followed him only, but unto those that continued with him. The demand is infinitely reasonable. Our Lord Jesus Christ was faithful unto death in his appearing for us; and shall not we be faithful unto death in our adhering to him? Ibi tu, Christiane, fige cursus tui profectusque metam, ubi Christus posuit suam,* as one of the ancients well expressed it. Our Lord gave not over, till he was the "finisher of our faith;" our faithfulness to him, it must not be finished until we come, as he did, unto the grave, "obedient unto death." A man may do much and bear much for the Lord Jesus Christ; but if he be not faithful unto death, it is all thrown away. Gal. iii. 4. So

* "Go thou, O Christian; let the end of thy race and progress be where Christ placed his." M.

many things in vain! It is a rule in the civil law, Factum non dicitur, quod non perseverat: that is not done, which does not hold. God will not accept a maimed sacrifice, a curtailed sacrifice. A faithfulness, which is not unto death, is a maimed sacrifice. The race is run to no purpose, if it be not run to the very goal. Our goal is our death. Indeed, it can be no real faithfulness that is not a lasting faithfulness. A fainting piety is but a feigned piety. The heathen could say, He never was a true friend, that ever ceases to be a friend. He never was a faithful friend unto the Lord Jesus Christ, who is not a constant friend; who does not love him at all times, unto the end of time, and beyond all time.

And now, if we are thus faithful unto the Lord Jesus Christ, what will be the consequence? Verily, there will be a recompense; and it is no fault in a Christian to have respect unto the recompense. Let us now inquire after it.

II. That which our Lord Jesus Christ has reserved for us. It is a CROWN OF LIFE IN THE WORLD TO COME.

O! the blessedness of the faithful Christian! He is disgraced, reproached, vilified, for his faithfulness. The Lord Jesus Christ has a crown to bestow upon him. He shortens, he resigns his life, to please the Lord Jesus Christ. Life, life shall be his portion.

We will proceed, step after step, unto the consolation.

First. The faithful Christian shall at last be *delivered from all the grievous and heavy things which he may suffer for his faithfulness.* All our sufferings in and for our faithfulness, come under the name of

death. The faithful Christian shall be brought into a state wherein he shall see no more death. He shall enter into life; and that life will be a state wherein he shall see an end of all the adversity which his faithfulness was once encumbered withal. We read, Rev. xxi. 4, "God shall wipe away all tears from their eyes, and there shall be no more death." We shall come into a state, wherein we shall meet with no temptation to abate of our faithfulness. There will be no flesh crying unto us, Master, spare thyself. There will be no devil shooting at us his fiery darts to discourage us. There will be no messenger of Satan to buffet us. As we read, Psa. xxxi. 20, 21, "Thou shalt hide them from the pride of man; from the strife of tongues; blessed be the Lord, for he hath showed me his marvellous kindness in a strong city. The Lord preserveth the faithful." Hold out, O faithful Christian; thou wilt shortly be in that strong city of God, where thy faithfulness will meet with nothing to damp it, either from any lust within, or from any strife without. Yet a little while, and thou shalt see an end of all that was uneasy to thee. Faithful servant, thou shalt enter into a joy that shall never have an end!

Secondly. The faithful Christian shall *find his faithfulness lead him unto a blessedness, which is called life;* which will be an excellent, yea, an eternal life. It is most certain, that our faithfulness to the Lord Jesus Christ will end in endless blessedness. Wherein will consist that blessedness? In the Old Testament we have it after that manner expressed, Psa. xvii. 15, "I shall behold thy face in righteousness; when I awake, I shall be satisfied with thy likeness."

In the New Testament we have it expressed after that manner, 1 John iii. 2, "We know that when he shall appear, we shall be like him, for we shall see him as he is." That incomparable, that incomprehensible blessedness, which is intended for the faithful Christian, will be in the vision of God and of Jesus Christ, and in the image of that glorious Lord imparted unto him, and in a most intimate communion with the glorious Lord, and in unutterable satisfactions produced by the Spirit of glory forever possessing of him. This blessedness is called LIFE, and in that name very precious things are intimated. A faithful man may have his death hastened by his faithfulness. No; his life is not lost. Non homo moritur, sed peccatum hominis.* There dies nothing of him, except that which is his very death. His faithfulness only brings him to a blessedness, which is the truest life. The separate soul of a faithful man puts on the garments of light, and flies away to a paradise, and there waits in rest and peace and hope for the resurrection of the dead. Rev. xiv. 13. There shall at length arrive, (but, O Lord, how long!) a resurrection of the dead; the faithful man shall then receive his body again. His body shall be an incorruptible, agile, splendid mansion for him. He shall in that body live as a citizen of the heavenly city, till the very heavens be no more. When a faithful man dies, it is to live better than he did before. The blessedness will be life, because it will be desirable. It was said, "What man is he, who desireth life?" Indeed, what man is he, who desireth it not? There

* "It is not the man, but his sin, that dies." M.

are few things but what we part withal, to prolong our life. Men are naturally and generally loth to die. Nature is never willing to die. The cry is, Life is good! The blessedness intended for us, may well be styled life, because indeed it is (the Jews do well apply the text unto this,) Psa. lxiii. 3, "Better than life;" and the blessedness will be life, because it will be durable. It will endure; it will be everlasting. A living *thing* may die; but *life* never can die. We shall see life, and never see anything but life. Our blessedness will be life, because it will be, 1 Pet. v. 10, "An eternal glory."

Thirdly. The faithful Christian shall, after all his faithfulness, *be rewarded and advanced, even as with the crown of an illustrious conqueror.* The reward of the faithful Christian will be a crown, 2 Tim. iv. 8 —a crown of righteousness. It is to tell us that a very high advancement shall be the reward of the faithful Christian. There is no higher advancement propounded, among the ambitious children of men, than that of coming to a crown. The faithful Christian may meet with much reproach and much contempt in the world. If any man will be faithful to the Lord Jesus Christ, and his churches, that man shall "hear the defaming of many." They that are grievous revolters from the Lord Jesus Christ, will walk with slanders against the faithful champions of the Lord. As it was complained, "When I wept and chastened my soul with fasting, that was to my reproach," —even so, if the faithful servants of God are, after the most holy manner, only praying and fasting before the Lord, on the behalf of his churches, men, that are full of Satan, will invent something of

reproach against them, it may be, on that very occasion. Be patient, O faithful ones! God intends an inconceivable advancement for you. You shall come to that advancement, Rev. v. 10, "To be kings and priests for God, and reign over the earth." Highly advanced shall the faithful be, when they shall sit on thrones in the heavenly places with the Lord Jesus Christ, and they shall have power given them over the nations of the earth, to rule them. Highly advanced shall they be, when they shall "shine as the brightness of the firmament," and as the stars, and be employed in turning many to righteousness. Highly advanced shall they be, when they be companions of angels, and be raised out of the dust, and be set with those princes and nobles; and they shall indeed be the angels, the rulers and the teachers of the saved nations. O! how highly advanced, when all their faithful endeavors and achievements will be proclaimed with honor in the city of God. The streets of that great city shall doubtless have the instances of our faithfulness published in them; and those things will be done to us, which must be done to the men whom the King of heaven delights to honor.

Why so! Because the faithful Christian shall then be considered as a *conqueror*. A crown of old was a prize after a combat; the reward of a combat. We read, 1 Cor. ix. 24, 25, of them who run, and strive. "They do it to obtain a corruptible crown, but we an incorruptible." This will be one thing in the reward of a faithful Christian: When he comes to lay hold on eternal life, it shall be openly acknowledged, "This man has got the victory! Unto many a combat was this man called in his time. He combated

with the flesh, and the world, and the devil; he combatted with unknown vexations and confusions. But he has been victorious over all. O ye saints, O ye angels, glorify, glorify that grace that made him so!" The faithful unto death are, all of them, overcomers. They meet with many things to divert them and debauch them from the work whereto the Lord Jesus Christ has called them. They overcome all obstructions; they overcome the tempters, and hold fast their integrity. This will be acknowledged with most glorious praises, when the crown of life shall be put upon their heads. We shall then be crowned in our triumphs among them that are "conquerors, and more than conquerors, through him that has loved us." It will not be with a crown of laurel, or a garland that will fade and die. No! it will be with a crown of life. Our honor among the blessed conquerors will be a living and a lasting honor. It shall not be said of us, "Being in honor, they abide not." No; 1 Pet. v. 4, "Ye shall receive a crown of glory, that fadeth not away." But from whom?

Lastly. The Crown of Life, which is to be the reward of our faithfulness, *will be the gift of our Lord Jesus Christ unto us.*

Our crown comes to us as a gift. There is no desert in our faithfulness. We cannot by our faithfulness ever deserve a crown. We never earned a crumb, and much less can we earn a crown. After all our faithfulness and our fruitfulness, we must confess, "Lord, we have been unprofitable servants." We read, Rom. viii. 18, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." And upon a

due reckoning we shall find, that there is no proportion between our faithfulness, under all our sufferings in this present time, and the glory in the crown of life that shall be conferred. Though death be the wages of our sinfulness, yet eternal life is not the wages of our faithfulness. No, "it is the gift of God." One of the best men that ever New England saw, (our famous Hooker,) lying on his death-bed, unto one that said unto him, "Sir, you are going to receive the reward of all your faithful services," made this fit reply, "Brother, I am going to receive mercy!" It is mercy that gives the crown unto the faithful; the crown of justice is a crown of mercy too.

Well; but this gift comes from our Lord Jesus Christ. Indeed, no person in the Godhead is excluded from the glory of giving us our crown of glory. If every good gift comes from God, surely this gift, the crown of life, must come from him. Yet our Lord Jesus Christ is very particularly concerned in giving the crown unto the faithful Christian. It is the Prince of life who gives the crown of life. It is he that says, Rev. iii. 21, "To him that overcometh, I will grant to sit with me in my throne."

Our Lord Jesus Christ hath by his death purchased us the crown of life. It is a crown of vast value. All the crowns of all the monarchs under heaven are but vile caps and rags, when compared with the crown of life. But our Lord Jesus Christ has paid a price for the crown; yea, though it be worth more than heaven and earth, we may say, that our Lord Jesus Christ has paid for the crown as much as it is worth. His own precious blood, is what he has paid for it. He bore a cross, that we might have a crown; he

wore a crown of thorns, that we might wear a crown of life.

And our Lord Jesus Christ, as Mediator, has all dominion in his hands. He is the disposer of the crown. The crown of life is at his dispose. He may cause whom he please to inherit the throne of glory. Our Lord Jesus Christ has all power in heaven and earth given unto him; and so this power of giving the crown of life, and bringing to heaven those that follow him. God has given him power over all flesh, that he should give eternal life, where he should please to give it.

Christians, we must all cast all our crowns at the feet of our Lord Jesus Christ. It is he that sets our crowns on our heads. If we have the crown of life, it is from him. And so, if we are crowned with health, or with wealth, or with wit, or with any grandeur, or with any virtue, thine, O Lord, is the glory, and all comes of thee!

Let us now make our inferences.

APPLICATION.

I. Are faithful ones predestinated unto a crown of life? *Then we owe a good esteem unto faithful ones.* Whenever we see any person faithful unto the Lord Jesus Christ, we may say with ourselves, That person is an heir of a crown! The Lord Jesus Christ will one day bestow a crown of life upon that person. To load such a person with injuries, must needs be displeasing to the Lord, whose he is, and whom he serves with faithfulness. All that love the Lord

Jesus Christ, ought also to love them that serve him faithfully. Those persons whom the Lord Jesus Christ will crown, certainly we ought also to love. Our Lord Jesus Christ says, Psa. ci. 6, "Mine eyes shall be on the faithful of the land." The people of the Lord Jesus Christ should say so too. And when they that are faithful unto death, are by death taken away from the land, it becomes us to look after them with mournful and weeping eyes, as we do this day after our WIGGLESWORTH; it becomes us to lament after them, and say, The faithful, the faithful! the chariots of the Lord, and the horsemen thereof!

II. Shall they that are faithful to death, receive a crown of life? *Then the faithful have no cause to be afraid of death.* An eminent person, condemned to die, began his letter to his friend upon it so: "Condemnatus sum ad vitam;" a sentence of life is passed upon me! A martyr coming to the stake, there kneeled down, and cried out, "Welcome, everlasting life!" O! let us learn to welcome death, when God's time for our death arrives, under that notion, an inlet into everlasting life. A faithful man could say, Phil. i. 21, "To me, to die is gain." What! loth to gain? will you be afraid of receiving a crown of life? It is not a grave, but a crown, that is before you. The grave whereof you have such a horror, will be but "sepultura laborum, vitiorum, et lachrymarum" — the grave of your pains, your sins, your tears. To bury these, it is to live; it is life in the sweetest relish of it. Faithful Christian, thou hast mastered every thing else. It remains now, that thy aversion to death be likewise mastered. O! be not uneasy at the approach of death.

As the faithful man said, 2 Tim. iv. 7, 8, "I have kept the faith; henceforth there is laid up for me a crown of righteousness." Thus, when they feel death approaching, with what an ecstasy of gladness may the faithful think, "I have, according to my poor measure, faithfully served my Lord Jesus Christ. Remember now, O Lord, I beseech thee, how I have walked before thee, with some sincerity and fidelity. And now I am going into that world where my Lord Jesus Christ will give me to see that I have no cause to repent of adhering to him." O ye chosen, and called, and faithful, you have no way to come to your crown but by death. So the last words of our Wigglesworth were, "We must die, we must die, that we may enter into rest."

III. It is plain, *we shall be no losers by our faithfulness to our Lord Jesus Christ.* Let us then make it the great *prayer and care* of our lives, that we may be faithful unto death. We read, Prov. xxviii. 20, "A faithful man shall abound with blessings." In the abundance of blessings that will reward us, can we not see abundance of motives to be very faithful? Surely, in a crown of everlasting life there is an abundance of blessings. Dreadful, dreadful must be the death of them that are not faithful to the interests of our Lord Jesus Christ. If a crown of life shall be given unto the faithful, what shall be given unto thee, O soul, that art false unto the Lord? What, but a death inflicted by the sharp arrows of the Almighty, a damnation worse than lying amidst coals of juniper? Not a crown of life, but chains of everlasting darkness! Terrible, very terrible, will be the punishment

of deserters. How terribly it thunders! Heb. x. 38, "If any man draw back, my soul shall have no pleasure in him." No pleasure! The meaning is, that the soul of the Lord will be infinitely displeased at him. The crown of the faithful, will be life; the doom of the fearful, will be in the lake of the wrath of God. O! be fearful of incurring such a doom!

It was bewailed, Psa. xii. 1, "The faithful fail from among the children of men?" Let it be desired by us; Lord, let not me fail of being found among thy faithful children. Wherefore, be prayerful, O Christian, that thou mayst be faithful. We read, 1 Cor. vii. 25, of "one that has obtained mercy of the Lord, to be faithful." It is a mercy, to be asked of the Lord!

And then, to supplication join *meditation.*

Often think, what are the privileges, what the capacities, wherewith my Lord Jesus Christ has entrusted me! We read, 1 Cor. iv. 2, "It is required in stewards, that a man be found faithful." Remember we, that we are but stewards of all that we have; and then be full of anxious thoughts, how to acquit ourselves with faithfulness in our stewardship.

Again; often think, what special interest of my Lord Jesus Christ now calls for a *special witness* from me. We read, Prov. xiv. 5, about a faithful witness. The kingdom of our Lord Jesus Christ sometimes is most opposed in one article, sometimes in another. Our faithfulness must be manifest, in our bearing witness to the kingdom of our Lord Jesus Christ in that article, where unadvised men are most busy at undermining it. There, there, let us fall in, though

we may never so much expose ourselves in doing so. The crown of life will make amends for all.

IV. Finally. *Let us tread in the steps of them that have been faithful.*

It was of old said, Prov. xx. 6, "A faithful man, who can find?" Some faithful men have been found. We have lately lost such a one; such a one was our Wigglesworth, who hath a good report of all men. One who so faithfully demeased himself, that (as Jerome directed of old,) "de illo male loqui nemo potuit sine mendacio." * Because it may contribute unto the finding of more such, I shall give you some short account of his faithfulness, and proclaim his goodness; but, as it is more reasonable, my account shall be given with the most accurate and unspotted faithfulness.

I may truly affirm concerning him, that FAITHFULNESS, *faithfulness*, was the very thing that remarkably characterized him, distinguished him.

He was descended of eminently religious parents, who were great sufferers for that which was then the cause of God and of New England. While he was yet a youth, he was marvellously concerned that he might have a heart filled with the Spirit of God. This concernment upon his mind appeared especially in his watchful endeavors to have spiritual sins chased out of his cleansed heart. Pride, the sin of young men, yea, of all men, — pride, the sin which few men try or trouble themselves about, — this devout youth was full of holy and watchful trouble about it; and he

* "No man, except by lying, could speak evil of him." M.

then wrote a very savory discourse, entitled, "Considerations against Pride." And another, entitled, "Considerations against delighting more in the creature than in God." This was to mortify in himself the sins rarely minded by the most of men.

Having had a pious and a learned education, the first public station wherein I find him, was that of a Fellow, and a Tutor in Harvard College. With a rare faithfulness did he adorn the station! He used all the means imaginable to make his pupils not only good scholars, but also good Christians, and instil into them those things which might render them rich blessings unto the churches of God. Unto his watchful and painful essays to keep them close unto their academical exercises, he added serious admonitions unto them about their interior state, and (as I find in his Reserved Papers,) he employed his prayers and tears to God for them, and had such a flaming zeal to make them worthy men, that, upon reflection, he was afraid lest his "cares for their good, and his affection to them, should so drink up his very spirit, as to steal away his heart from God."

From Cambridge, the star made his remove, till he comes to dispense his sweet influences upon thee, O Malden! And he was thy faithful one for about a jubilee of years together.

It was not long after his coming to Malden, that a sickly constitution so prevailed upon him as to confine him from his public work for some whole sevens of years. His faithfulness continued, when his ministry was thus interrupted. The kindness of his tender flock unto him, was answered in his kind concern to have them served by other hands. He took a short

voyage unto another country, for the recovery of his health; which, though he recovered not, yet at his return I find him comforting himself with inserting of this passage, in his Reserved Papers. "Peradventure the Lord removed me for a season, that he might set a better watchman over this his flock, and a more painful laborer in his vineyard. This was one thing that I aimed at in removing (to help the people's modesty in the case), and I believe the Lord aimed at it, in removing me for a season."

His faithfulness now appeared in his edifying discourses, to those who now came near him; a thing wherein he was very careful and fruitful; much bewailing the want of a profitable and religious conversation, in so many that profess religion. And that he might yet more faithfully set himself to do good, when he could not preach, he wrote several composures, wherein he proposed the edification of such readers as are for truths dressed up in a plain metre. These composures have had their acceptance and advantage among that sort of readers; and one of them, The Day of Doom, which has been often reprinted in both Englands, may perhaps find our children till the day itself arrive.

It pleased God, when the distresses of the church in Malden did extremely call for it, wonderously to restore his faithful servant. He that had been for near twenty years almost buried alive, comes abroad again; and for as many years more must in a public usefulness, receive the answer and harvest of the thousands of supplications, with which the God of his health had been addressed by him and for him.

How faithfully did he now deliver the whole counsel of God!

How faithfully did he rebuke sin, both in his ministry and in his discipline!

How faithful was he to the work of God in the churches of New England, and grieved at every thing that he thought had any tendency to incommode that glorious work?

But how patient, how loving, how charitable to such as in lesser matters differed from him! Of this faithfulness you are all of you witnesses!

How faithful was he in the education of his family! A very Abraham for his commands unto his family to "keep the way of the Lord;" a very David for his charges unto them, to "know the God of their fathers, and serve him!"

His long weakness and illness made him an able physician. He studied physic; and was a faithful physician for the body as well as the soul. God made him a successful physician and a "beloved" one.

For such things his flock loved him. Your love showed itself, when a dangerous fit of sickness was upon him, above seven years ago. You came together with agony; you prayed, and fasted, and wept before the Lord, with public supplications for his life. God heard you; God loves to hear such prayers. God spared him yet unto you another life. For seven years more you had him among you.

As he was faithful to the death, so he was lively to the death. He earnestly desired that he might hold out "useful unto the last." God granted him his desire; a desire seldom denied unto them that are so

importunate in it. It was a surprise unto us, t see a little feeble shadow of a man, beyond seventy preaching usually twice or thrice in a week; visitin and comforting the afflicted; encouraging the privat meetings; catechising the children of the flock; man aging the government of the church; and attendin the sick, not only as a pastor, but as a physician too and this not only in his own town, but also in all those of the vicinity. Thus he did unto the last; and he was only one Lord's day taken off, before hi last.

But in the last week of his life, how full of resigna tion! how full of satisfaction!

Sirs, his instruction must live with you, though h be dead. Yea, and his example too; his holy exam ple; the example of his holiness and his faithfulness

From his exemplary life, I will single out one thin to be peculiarly inculcated. That one thing is, hi EARLY RELIGION. O! that the young ones of the flocl would but follow their aged pastor in this amiabl and admirable excellency, his early religion! I hav known it a temptation, buzzed by Satan into th minds of children, that if they feared God, and sough Christ, and zealously made sure of heaven betimes they should not live long upon earth. If it were so certainly heaven is better than earth. But it is foolish temptation. Our WIGGLESWORTH was a godl child; and he held on living to God and Christ unt the seventy-fourth year of his age. When he the lay dying, some spoke to him about his having secu ed his interest in the favor of heaven, and his assu ance of that interest. He replied, (methought lik my Polycarp,) "I bless God, I began that wor

›etimes; and ere I was twenty years old I had made horough work of it. Ever since then I have been ›ressing after the power of godliness — the power of ;odliness! For more than fifty years together I have ›een laboring to uphold a life of communion with ;od, and I thank the Lord, I now find the comfort of t!" Words, that contain in them an history of a ife, more valuable than I have seen in a volume in olio.

Follow your pastor, as he followed our Saviour. Then, all you that have been brought nearer to God by his faithful ministry, will one day meet him in the city of God. O! joyful meeting! when he shall say, Blessed be God, that ever I spoke to those persons! And you shall say, Blessed be God, that ever I heard the voice of that man!

All that I will add, is this: May our ascended and glorious Lord bestow such another gift upon his dear people here!

Mors, separavit a nobis, dulcem amicum, prudentem consiliarium, fortem auxiliarum.*

Bern. de Humberto.

* "Death hath taken from us a dear friend, a wise counsellor, and a strong helper." M.

AN APPENDIX,

CONTAINING

A FEW MEMORIALS OF PIETY,

FAITHFULLY EXTRACTED FROM

THE RESERVED PAPERS

OF

MR. MICHAEL WIGGLESWORTH.

HE survivors have often received incomparable ben-
from the reserved papers of good men, which they
e written only for the help of their own memories
affections, and without the least imagination that
would ever get from under that character of re-
ed papers.
is now found that such had our WIGGLESWORTH.
ed, they generally contain his humble, but severe,
adversions upon himself, and such as argue a great
t of holiness in him from his youth; and they con-
many other personal matters, in which the public is
ay concerned. Nevertheless, in perusing such of
as fell into my hands, I thought I should hide a
nt, if I did not extract from thence a few passages,
h may have a special tendency to serve the designs
iety abroad in the world. They are such as these.

I. *While he was a Tutor at the College.*

I FIND my heart prone to take secret pleasure in
king, How much I do for the good of others? But,

Lord, how little of it is done for thee? I fear there is much of doting upon the creature, in my pursuit of the good of others. I cannot seek the glory of God therein, but am carried more with pity to man; else the Lord would hardly cross me in my endeavors.

II. O! let me not unthankfully and wickedly make the gifts of God subservient unto my vain-glory!

III. It is very hard for me to set my heart upon God himself, and not rest in the creature, (or else to be restless and disconsolate,) although I see God is willing to have me come into his presence, and to satisfy my soul in sweet communion with himself; and infinitely more willing, than I am, that any of those I love most should be near me, and that I could be communicating the greatest good unto them, which certainly is one of the main things I desire upon earth.

IV. Some comfort God gave me in himself, finding my love to man not rewarded with like love again. He helped me to rejoice in the testimony of a good conscience, and looking unto him, not unto man, for the reward of my labors.

V. I thought, if God would not save me at last, yet there was something that pleased me in this, that my Lord should still have glory. Hereupon I reflected, saying, "And whence hast thou any such endearedness of affection to the glory of Christ? Canst thou desire his glory, without some love to him? Canst thou love him, except he loved thee first? Then has God indeed loved thee with an everlasting love." This somewhat revived me.

VI. It pleased God in some measure to scatter my doubts, when I considered, how clearly did God once and again draw me to his Son, for all good, when I could find none in myself? then making with me a "covenant, ordered in all things and sure." This remains, though I cannot find such sensible qualifications in myself, which I desire bitterly to bewail it before God that I cannot. Yet, whilst I live, I will not let him go. Moreover, I appeal to God himself, the Searcher of hearts, to see whether there be, or have been, no prizing of God above other things. What else means my restlessness after sin committed, until I have made my peace with God?

Or, if that be from fear of punishment rather than love to thyself, Lord, yet what means that substantial soul-contentment I have found in thyself, when creatures have failed, and which I never found anywhere but in thyself? What is it that gives me support when creatures frown? when I cannot receive what I desire from thee? Is it not, that I have all in thee, and that thou art mine, who art better than all? Away, thou unbelief! Away, ye soul-sinking discouragements!

VII. I see a need of a whole Christ, and I desire him. O, help my want of desire. I need him, and therefore, Lord, according to thy free and gracious offer and command, I desire to take him; as a prophet, to reveal his Father's glory to me, that God may be most glorious in my eyes; I can see no glory in thee, Lord, except thy only-begotten Son reveal thee. I desire him as my only priest and propitiation. I have daily sins, and therefore I want him for my daily atonement, that my sins may not separate between me and my God, and provoke him and his Spirit, whose visitations preserve my spirit, to depart from me; that is my death which I am afraid of! And that I may be accepted for his sake, who, in and of myself, deserve only condemnation. I desire him to be my king, that he may subdue all the enmity of my heart against him; that I may no longer loathe him without a cause, nor love other things above him; that he may subdue my unconquerable corruptions, which I despair in and of myself to subdue, and which eat out actual love to God and the relish of his ways.

Lord, let it be to thy poor creature according to thy word. Let Christ be mine; let me be his alone. I come to thee, to make me every day more willing that it should be so.

VIII. I cannot see my studies and pains, performed for God and accepted by God, because I have so much love to my studies and so little to God himself. Yet, blessed be his name, that lets me not be at rest in the bosom of the creature, but exercises me with often fears of losing himself. When God hides his face, I am troubled, however other things fare. *Father, deliver me from that evil man, myself!*

IX. I cannot prevail against that cursed frame, to think the time long that I spend in reading the word of God. Outgoings of heart after my studies again get head. My heart even blesses God, when he lets me meet with crosses in creatures, for then is the Creator most sweet and desirable. My spirit within me desires him, and is afraid of losing him, by losing my desires to him.

X. O! kindle in me a glorious esteem of the glorious Saviour. When I hear the Father gives a welcome entertainment unto him in heaven, let not me slight him upon earth.

XI. Lord, art not thou as ready to give me of thy Spirit, as I am to give, if I could, my spirit unto all my pupils? Lord, save me; thou art my tutor and my Father!

I desire to aggravate my sin, and fly only to the blood of Jesus. The more dead-hearted I am, the more rich is that grace of thine, Father, which will notwithstanding accept me in thy Son.

XII. I hope the Lord hath in some measure answered my long desires, in granting me at length a spirit of fear lest I should lose Christ, and care that I might have daily communion with him, and rest my soul in his bosom and make him my life.

XIII. Outward wants, at least the fears of them, disquiet me, or would do so. But I dare not let them make impression, nor be earnest with God for the supply of them, lest my desires thereof should exceed my desires of sanctifying grace.

XIV. I am unworthy to lift up mine eyes unto heaven, because proud, and vain, and forgetful of God. Yet, verily, thou art my Father. Thou givest me ground of encouragement, because I find a daily restlessness under sin committed, without renewed repentance; my soul is breathing after God; emptiness on all things else; God cleareth up to me his calling of me, and causeth me to come to his Son, and close with him on Gospel terms.

XV. It is a death to think of being left by God's Spirit in his ordinances, and left to set light by them.

XVI. Yesterday, I was in a doubt whether I should go to Watertown lecture, or not; because of multiplicity of

business.* I went, nevertheless ; and this day, through God's assistance, I have done as much as I used to do in two days.

XVII. The Lord lets in some comfort into me, in that, though I be sinful and impotent unto any thing that is good, yet he hath made Christ righteousness and strength to me, and accepts me through him. Which was evidenced to me by my longings and reachings of heart after the Lord, not finding satisfaction anywhere else; and in my desiring and promoting the glory of God, that he may be advanced by myself and many others. How can I love the Lord, or his glory, except he have loved me ? And if he have so done, he will ever do the same.

XVIII. God's visiting hand has now plucked away from us four brethren of our church in a few days. The Lord was pleased to set in, and break my heart, and show me that I am the man who sin unto death the precious servants of God, and drive God from the place and society where I live, and I pull down wrath. Yea, I have sinned unto death the Lord Jesus ! This most affected me, that I had crucified the Lord of Glory ! and as if that had not been enough, I am daily grieving and wounding of him afresh.

XIX. I was afraid, lest my soul never rested in Christ and found satisfaction in Christ alone. The Lord helped me over these fears ; in that I daily war and wrestle against an heart that is resting anywhere but in Christ ; and my wanderings make for my further establishment and closer cleaving to Christ. God sends vexation in the creature, and makes me seek and find more abundant sweetness in Him. So I concluded Christ was mine, and all spiritual blessings in him.

XX. The Lord affects my heart with some shame, that I should so dishonor my Father's house, as to feed upon husks, when he has bread enough for me ; that I should promise myself any paradise under the sun, whereas I have experimentally found all to be vanity and vexation

* It was the custom, in those days, for neighboring ministers to attend each other's monthly lectures on a Thursday; and many of their respective flocks went with them. M.

of spirit ; that I should mind or desire the love of the creature, more than take contentment in the love of Christ, who loveth me better than any creature can do, and who is more able to do for me what I stand in need of, than any, yea, than all besides.

XXI. My God, and his service, is all that I have to delight myself in, in this world.

XXII. God sends me in some support. For, first, I have desired and delighted in (not heaven or any created excellencies, but) God himself, who is my heart's contentment. Secondly, I do not desire holiness for heaven, but for the love I bear to God and Christ, and out of my desire to please him. And I should desire it, if there were neither hell nor heaven, and I desire universal holiness. And it is my very happiness to do God some service before I die. That is all I have to comfort me against my sorrows. And that is one end why I desire communion with God, that I may be like him. *Such a Christ pleases me best as will make me holy.*

XXIII. My morning desires on the Sabbath were, that I might do nothing for myself, to set forth myself, but all for God; and that I might mind God, and not man, in all the duties thereof.

XXIV. Methinks these Sabbaths are blessed seasons, wherein poor wandering harlots may return to their husband again. O, the boundless and inexhaustible fountain of mercy, that is with God and Christ, to entertain again such as I am ! Behold, I come unto thee, thou art the Lord my God ! Though vain thoughts, and pride, are rife and prevail in me, and what I would do, Lord, I cannot, yet I bless thee that I have time and heart to mourn for what I do amiss.

XXV. I find that the clearest arguments that can be, cannot persuade my heart to believe the being of a God, if God do not let the beams of his glory shine into it.

XXVI. I have sometimes thought, that in one quarter of an hour's sense of God's favor (though in a weak measure), I found more joy and inward pleasure than ever I found in my twenty years course, by any worldly contentments.

XXVII. What if I have a false and deceitful heart, bent to apostatize from God, shall I therefore utterly

turn away from him? No; God forbid. I will seek unto him, to give me truth in my inward parts. I have an heart overpowered with sin. My corruptions are too hard for me. And this is the grief of my heart, that I cannot be sufficiently humbled for them. This is my burthen of burthens; and whither should I go but unto Christ, to ease me? "The bruised reed he will not break, and the smoking flax he will not quench." He has bid me hope in his word, and wait on him. He has reached out his hand to me, and by that hand I will hold, and never let him go, never give him rest, until he make me see his salvation. *If I perish, let me perish waiting on him!*

XXVIII. I have found such vile and blasphemous injections of Satan into my mind, and such carnal conceptions and bodily apprehensions of God, even in my drawings near unto him, and I had no power to resist them, they were so sudden; that they did even make my flesh to tremble, and drive me almost to desperae thoughts sometimes, that these could never be cured so long as I lived in this world; and made me fear lest I should live long here, to be ever and anon stared in the face by such horrible abominations. I sought God earnestly for help against these, and found some help. Could I ask in faith without wavering, there is redeeming mercy with God, and he will redeem such as hope in him.

XXIX. It pleased God to draw near unto my soul, when I saw the administration of Baptism, bidding me look back to my baptism, and see the Lord Jesus there setting his seal upon me, and making a covenant with me, to become mine, if, when I came to years of understanding, I would own his covenant and be willing to accept of that grace which he had sealed unto me. My soul answered, Lord! that grace, and that Son of God I desire to embrace! Why, God is willing on his part, yea, stands with both his arms open to receive thee: This administered a great deal of comfort to my heart, and strengthening to my feeble faith.

XXX. The life of godliness, and power thereof, is apt to be worn out of my heart and actions, and that suddenly. But in repenting and turning unto God, in seeing my own vileness, and fleeing to God for help, there I

find support. And it is a sweet and blessed thing to have the bosom of a reconciled God and Father in Christ Jesus, to repose my soul in, after I have wearied myself with the pursuit of vanity.

XXXI. One was speaking in commendation of seasonable laughter and merriment, as that which may be a means to recreate one's tired spirits, and prolong one's life. But, alas, my heart is so naught, that should I give it liberty there, I have cause to fear lest I should take pleasure for itself, without reference to health, and so to the glory of God, and then it would be sin unto me. And let me rather live a melancholy life all my days, than by merriment run into a course of provoking my God.

XXXII. I could not go through my study with delight and comfort. God would here, it may be, show me how far even my studies fall short of giving my heart true content. And O! that this might make me prize the Lord more, in whom alone my soul finds support; in whom are all my springs. Return, return, blessed Father, with the manifestations of thyself, and communications of thy heavenly grace to my soul.

XXXIII. I bless God for giving me a mouth, to speak any thing of himself, to my companion: Lord, make me to abound in every good work! [After this.] A friend came over to us; and we discoursed on this question, If Christ be mine, and all fulness in him, and God willing to give it, and I seek it, why find I not grace in my need? It was answered, first, it is to make a man examine, and be sure he has a Christ, and so a right to it. Secondly, if he be sure, then to make him live by faith, and not sense; to make him a poor nothing. Thirdly, it is to exercise patience and all grace. Lastly, it is to break his will, and make him meek.

XXXIV. I was full of fears and sad thoughts. But for my reëncouragement, God let in these evidences. First, my love to his people above others; among them, my greatest love to the most godly. Secondly, my unfeigned desires, and some small endeavors also, to bring the souls of others into hatred of sin, and into love with God.

XXXV. This was the stumbling-block I always fell at (while yet unregenerate); the great thing that barred

me from coming to Christ and closing with him; the ruin and undoing of my soul,—that I thought I was not humbled enough to receive Christ. I durst not close with him in a promise, but still put from me so great salvation, hoping to get a greater measure of humiliation, and so of fitness for him. So by the strength of sin in me, I was still brought back again into full slavery and bondage. And what impressions, affections, resolutions God wrought in me, this Sabbath-day, all were eaten out, and quite lost in a manner, before the next; so that I was as far off from Christ, and a broken heart, at the year's end, as at the beginning.

June 20, 1652. [*When he was about one or two-and-twenty years old, he entered this passage :*]

In our President's exposition, I found sweet encouragement in regard to my bodily weakness, occasionally fetched from that, Isa. xl. 30, 31, "It may be thou art sickly. Why, the Lord is thy physician, who healeth thee. He can make thee strong in thy age, though thou be weakly in thy youth."

II. *After he was invited unto Malden, and then was taken off by long sickness.*

I. I have been musing upon this point, That God is! Besides what arguments I read in others, these are presented unto me.

1. If there were no God, men's hearts would not be so full of enmity against God as they are.

2. Once I was blind, but now I see; once dead, but now alive; once loving sin, and hating holiness. Who made this change? Not self; for to me, believing was impossible. Not men; for why are not others converted,

that are less hardened in sin, or why was not I converted sooner, while it was easier ! Not Satan; he is not such a fool to destroy his own kingdom. Therefore, it was God. Therefore God is.

3. My prayers have been answered from time to time. Therefore there is a God, who hath heard me. If there were no God, how should my prayers have been heard ? Whoever doubts of his being, let me never doubt of it, who have seen him, and felt him ; not only heard of him.

II. These are the principles, which the Lord has been teaching me by his afflicting dispensations this winter.

1. To rejoice in acting according to the rule, whatever the event be, good or evil. Mind *my* work, which is duty; and let God alone with the event, which is *his* work.

2. Not to rejoice much in any creature. Thou knowest not whether it shall comfort thee or torment thee.

3. Not to be troubled with evil before it come. Sufficient is the trouble of the day, when it is come.

4. To be humbly thankful for life, and health, and liberty to serve God heretofore ; though I should enjoy them no longer.

5. To fight against melancholy, and unbelieving thoughts; not by debating with them, (for so they are too hard for me,) but by slighting them, and not attending to them.

III. I am afraid lest I desire health more than holiness, (though I desire that also, that I might have opportunity for further exercise of holiness) ; but what good will my life or health do me, good Lord, if I live not to thy praise and honor ?

IV. Christe, parum doleo quia te non diligo multum ;
Quodque parum doleo, causa doloris erit.*

* Lord, I do not mourn enough,
That I love no more ;
But that I so little mourn,
Makes me mourn full sore. M.

V. Lord's day. I have been almost discouraged, finding my heart so carnal and my conversation so fruitless on the week-days, when as my soul hath been so earnest with God for more grace upon the Lord's days. But, God be thanked, I have obtained a little strength this last week, to honor God with my lips, and speak of him and for him. This encourages me to seek him the more earnestly this day. Lord, help me to seek thee, and serve thee with my whole heart. And O, quicken me, and others by me!

VI. I earnestly desire deliverance from my long-continued and increasing weakness. Because I am thereby detained from the liberties of God's house and ordinances; and because it is a sore hindrance to my personal communion with God and holy walking. I cannot take that pains with my carnal heart, that its necessities require. I cannot make a fervent prayer, but my strength faileth, before I have half unburthened my heart or spread my case before the Lord. I cannot think a few serious thoughts, except now and then a short ejaculation, which does not so effectually take off the heart from things below and carry it into heaven, as set and solemn meditation was wont to do.

VII. Ira premit, peccata gravant, afflictio frangit;
Omnia sub cœlo me quoque destituunt.
Æger, inops, orbus, curarum pondere fessus,
Corpore languescens, deficiens animo.
Obruor adversis; succedunt imbribus imbres,
Meque simul feriunt, ventus et unda minax.*

My sins and wants still pain my heart.
My hope in Christ relieves my smart.

* Burdened with wrath, with sins oppressed,
With sorrows broken and distressed,
This side of heaven I have no share,
Needy and ill, weighed down by care,
With languid frame and sinking soul,
The floods of grief above me roll;
Storms upon storms around me rave,
Stricken at once by wind and wave. M.

VIII. Lord, I have learned by long experience, that the best of means can do me no good without thee.

I believe that Jehovah, the Creator of the ends of the earth, can do all things. Nothing is too hard for thee. Therefore thou canst cure me yet, that have been so long incurable.

Thou art all-gracious. Therefore I believe there is goodness enough in thee, to move thee to do such a great work, for a most unworthy sinner; enough in Jesus Christ, though no goodness in me, to move thee.

I own my utter unworthiness and vileness; and therefore I justify thee, if thou never do it for me. I therefore beg humble submission to thy sovereign and holy will in the event, that I may not repine, or be discontented, though things go cross to my desire. Help me to put my mouth in the dust, and say, Not my will, but the Lord's will be done!

Nevertheless, if for thine own name's sake it may please thee to grant me my suit; man's extremity is God's opportunity, and makes for the advancement of God's power and grace. O! therefore be "seen in the mount!"

III. *Being with a marvellous display of power and answer of prayer, brought forth again to his public services, they were so many, that he had very little opportunity to write much more in his private Memorials. Nor indeed had he now so much occasion, because he had his former experiences to live upon. We will transcribe only three passages.*

I.

At the Lord's table, after some serious preparation of my heart for that ordinance, I found much of Christ's presence, enabling me to desire and heartily to close with whole Christ, in all his offices, for my Saviour, who there offered to bestow his broken body upon me and his blood poured out, for the taking away of my

sins. I knew God was *real*, in giving his dear Son ; and Christ *real*, in bestowing himself upon me ; and I was *really* willing to accept of him upon God's terms ; for I was really sensible of my absolute need of him, and perishing condition without him. I came not thither for bodily refreshment, but spiritual ; not only to behold the Lamb of God, which taketh away the sin of the world, but to converse with Christ, and feed upon the flesh and blood of the Son of God, whose flesh is meat indeed, and his blood drink indeed; that I might live by him spiritually and eternally, and might have life in more abundance; a life of comfort, an increase of grace and spiritual strength. I did therefore believe, and I do still believe, (Lord, help me to believe more strongly and stedfastly !) that Jesus Christ is mine, with all his benefits, as surely as the bread that I eat, and the wine that I drink ; and that he will nourish my soul to eternal life. Amen. "Bless the Lord, O my soul, and forget not all his benefits."

II.

Death expected and welcomed.

Welcome, sweet Rest, by me so long desired,
Who have with sins and griefs so long been tired.
And welcome, Death, my Father's messenger,
Of my felicity the hastener.
Welcome, good Angels, who, for me distressed,
Are come to guard me to eternal rest.
Welcome, O Christ! who hast my soul redeemed;
Whose favor I have more than life esteemed.

O ! do not now my sinful soul forsake,
But to thyself, thy servant gathering, take.
Into thine hands I recommend my spirit,
Trusting through thee, eternal life to inherit.

III.

A Farewell to the World.

Now, farewell, world, in which is not my treasure ;
I have in thee enjoyed but little pleasure.
And now I leave thee, for a better place,
Where lasting pleasures are before Christ's face.

Farewell, ye sons of men, who do not savor
The things of God ; who little prize his favor.
Farewell, I say, with your fools' paradise,
Until the King of terrors you surprise,
And bring you trembling to Christ's judgment seat,
To give account of your transgressions great.

Farewell, New England, which has long enjoyed
The day of grace, but hast most vainly toyed,
And trifled with the Gospel's glorious light ;
Thou mayst expect a dark Egyptian night.

Farewell, young brood and rising generation,
Wanton and proud, ripe for God's indignation ;
Which neither you, nor others can prevent,
Except in truth you speedily repent.

Farewell, sweet saints of God, Christ's little number ;
Beware, lest you, through sloth, securely slumber.
Stand to your spiritual arms, and keep your watch,
Let not your enemy you napping catch.
Take up your cross, prepare for tribulation,
Through which doth lie the way unto salvation.
Love Jesus Christ with all sincerity ;
Eschew will-worship and idolatry.
Farewell again, until we all appear
Before our Lord, a " Well-done " there to hear.

Farewell, ye faithful servants of the Lord,
Painful dispensers of his holy word ;
From whose communion and society
I once was kept through long infirmity ;

This of my sorrows was an aggravation ;
But, Christ be thanked, through whose mediation,
I have at length obtained liberty
To dwell with soul-delighting company,
Where many of our friends are gone before,
And you shall follow with a many more.
Meanwhile, stand fast, the truth of God maintain,
Suffer for Christ, and great shall be your gain.

Farewell, my natural friends and dear relations,
Who have my trials seen and great temptations ;
You have no cause to make for me great moan ;
My death to you is little loss or none.
But unto me it is no little gain ;
For death at once frees me from all my pain.

Make Christ your greatest friend, who never dies ;
All other friends are fading vanities.
Make him your light, your life, your end, your all ;
Prepare for death, be ready for his call.

Farewell, vile body, subject to decay,
Which art with lingering sickness worn away.
I have by thee much pain and smart endured ;
Great grief of mind thou hast to me procured ;
Great grief of mind, by being impotent,
And to Christ's work an awkward instrument.
Thou shalt not henceforth be a clog to me,
Nor shall my soul a burden be to thee.
Rest in thy grave until the resurrection,
Then shalt thou be revived in perfection,
Endowed with wonderful agility,
Clothed with strength and immortality ;
With shining brightness gloriously arrayed,
Like to Christ's glorious body, glorious made.
Thus Christ shall thee again to me restore,
Ever to live with him, and part no more.
Meanwhile my soul shall enter into peace,
Where fears and tears, where sin and smart shall cease.

These Memorials of Piety, thus fetched from the manuscripts of the faithful WIGGLESWORTH, to serve the interests of piety in the country, ought to be accompanied with some epitaph upon him. One that had been gratified with his *Meat out of the Eater*, and *Day of Doom*, supplied us with a brief one, of this importance.

The excellent WIGGLESWORTH *remembered by some good tokens.*

HIS pen did once MEAT FROM THE EATER fetch ;
And now he's gone beyond the eater's reach.
His body, once so thin, was next to none ;
From thence he's to unbodied spirits flown.
Once his rare skill did all diseases heal ;
And he does nothing now uneasy feel.
He to his paradise is joyful come,
And waits with joy to see his DAY OF DOOM !





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